

VRBS DEPLORATA.
A
SERMON

Preached in Course
In the Cathedral Church of St. *Mary*
LINCOLN,
On the Tenth Sunday after Trinity,
Aug. 19. 1666.

Happening at the time of
THE
GENERAL ASSIZE.

By *Edward Boteler*, Prebendary of that Church,
Rector of *Winttringham* in that County,
and one of his Majesties Chaplains.

Thren. 1. 9.
*Nec recordata est finis sui, deposita est vehementer,
non habens consolatorem.*

L O N D O N :
Printed by *J. C.* for *Octavian Pulleyn*, at the
Kings head in Little-Britain. 1669.



To Sir John Monson,
Knight of the Honourable Order of the Bath,
and Baronet.

Sir, I have, not without smiling, observed how some doating Dogmatists of late, pretending to a Gravity some Centuries higher then the Age they live in, have scouled upon intitling Epistles, and by an affected Morosity have attempted to explode this honest way of Dedication. I like not the humour at all; it hath too much of the

Proud, or the Peevish, or both,
in it. These sullen Sirs, under
pretence that they are afraid to
be thought to fawn upon others,
do most notoriously flatter them-
selves : He is certainly the
Grand Opinator, that dares
face this Age of Vertuoso's
single, and venture abroad with
no better countenance then his
own. Let Brutes creep into
the World without help : to
Convoy a Youngling into its
first light, is nearer of kin to
Humanity. Away then with
such rude severities, let them
be Tubb'd up with old Repro-
bate Philosophy ! Give me
a Patron ; and, if I may chuse,
give me him that none can give
but your self, that is, your
self. A Lincolnshire Dedi-
cation

cation would not, should not miss Sir John Monson: you stand Title-Page to your Country; every Letter of your Name is great, and Capital among us.

These Sheets, Sir, were voted to you long since, but could not till now pass some difficulties that lay betwixt them and the Press. And truly, I gratulate their stay; for had they come out hastily, they would have look'd like some good Mood, or fit of Devotion to you; whereas now they speak me constant, and that to serve you is my meditation.

Live, Great Exemplar of Piety, Prudence and Loyalty, and whatever may intitle to Glory and Vertue: and live again.

again. Live in your self, and
live in your son; all that know
you both, hope so, pray so:
there's but that one Copy of you,
but it is a fair one, a full one;
and may happy Posterity speak
you both to the World. Honour,
Blessing, and immortality be up-
on your Name. These are no
seldom ingredients in the pray-
ers of, Sir,

Your faithful devoted Servant,

Edw. Boteler.



A SERMON

Preached in the Cathedral
Church of *Lincoln*, on the
tenth Sunday after *Trinity*,
Aug. 19. 1666.

IT cost me no pains to seek out
a Text for this great Assembly;
the Gospel for the day brought
it to my hands; there you have
lately heard it read, there you
may again see it written.

Luk. 19. 42.

*Dicens, Quia si cognovisses, & tu,
& quidem in hac die tua, quæ
ad pacem tibi.*

Saying, If thou hadst known, e-
ven thou, at least in this thy
day, the things which belong un-
to thy peace.

Saying. And whose saying is
it? That would be known. It is

B

the

the first word of the verse, and calls for our first enquiry, lest we make an immethodical entry, a breach upon the Text, and do it wrong.

But there's no danger of that, if we consult the words immediately foregoing, they point at him, and direct us to him: *He* (they say) *beheld the City, and wept over it.*

He : But who is that ? Look a little higher, and you have him. *He was a King, a blessed King, a King that came fairly by it, that came in God's Name; Blessed be the King that cometh in the Name of the Lord, v. 38.*

Ver. 38.

Do you not yet see him plain enough, but would you a more particular account of him ? You have him named, and may see how he was mounted, v. 35. *They cast their garments upon the Colt, and set Jesus thereon.* You have him attended, and may hear how he was applauded, v. 37. *At the descent of the Mount of Olives, the whole multitude of the Disciples began to rejoyce, and to praise God with a loud voice : As if they overheard*

heard that call of *Zechary*, *Rejoyce greatly O Daughter of Zion, shout O Daughter of Hierusalem, behold thy King cometh unto thee!* Zech. 9. 9.

We have found then who He is, but we find him in a strange posture, one would think; the holy *Jesus* is weeping, weeping even then, when the multitude of his friends and followers were tripping, and in a transport of joy because of him. Such are all joys on earth, they have their mixtures, and allays; pure joy, and uninterrupted, is the reserve of Heaven. The Inhabitants of the *New Hierusalem* are only thus privileged, to have all tears wiped from their eyes, and know no more death, nor sorrow, nor crying, nor any more pain. When we have climbed the holy Hill, we are above the reach of trouble; whilst we are passing the valley of *Baca*, Psa. 84. 6. the Pools are filled with water, filled till they run over: *He beheld the City, and wept over it.*

And wept. And why wept? *Valentinus* indeed, (the Ecclesiastical

History tells us) like a Dotard ,
 fancied a God weeping when it
 rained , and laughing when the
 Sun shined : But how comes a
 Cloud in the face of the Sun ?
 whence is it that this Well of Life
 at the same place sends forth
 sweet water , and bitter ? Strange
 that tears should flow from the
 fountain of joy ! O but , *Fons pie-*
tatis lachrymas continere non po-
terat : He was such a Fountain of
 piety and pity , that he could not
 look with dry eyes upon the inso-
 lent sins , and ingruent desolations
 of the Daughter of *Sion*. Surely
 he hath born our griefs , and carri-
 ed our sorrows. *Nec planxit edi-*
ficia parietum , sed subversionem a-
nimarum. He bewailed not so
 much their City , as their souls ;
 It was not so much the goodly
 stones of their houses , as the un-
 godly stone in their hearts , which
 was the object of his tears. It is a
 rare affection , and worthy our i-
 mitation , to be solicitous for the
 precious souls of men. Blessed be
 that passion that hath a sense of
 their

Ludolph.
 vii. Christi

Iſa. 53. 4.

their sins, and sad estates, who have none of their own.

When *Saul* was grown so bad, that *Samuel* declined all converse with him, would not come at him, which was a long time before his death, *Veruntamen lugebat, Neve-* ^{1 Sam. 15,}
less Samuel mourned for Saul. ^{35.}

And what Bottle big enough to hold the tears which were spent upon this wretched people? *Elisha* ^{2 King. 8,}
wept because of the evil which ^{12.}
Hazael would do unto the children of *Israel*. *Jeremy*, because of that they suffered under the *Caldeans*, his Soul wept in secret, and ^{Jer. 13. 17.}
his eye wept sore, because the Lords Flock was carried away captive. And as if he could never mourn enough unless he were melted, he would be turned into a Well, an Ocean: *Oh that my head* ^{Ch. 9. 1.}
were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the Daughter of my People!

It was the last *Item* which our Lord, that *Man of Sorrows*, gave ^{Ia 53. 3.}
them in that black walk to his

passion, (where, it seems, some had the good nature to lament him) *Daughters of Hierusalem weep not for me, but weep for your selves, and for your children.* But since they had not the grace to do it for themselves, he hath the compassion to do it for them; for, *He beheld the City, and wept over it; saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!*

Luk. 23. 28
St. Bern. You see by this time whose the saying is, and what it means. *Potent viscera, per vulnera;* as his bowels did appear by those wounds which they after made in his body, so are they here audible from his tongue, legible in his eyes, all parts of him speak his passionate thoughts for the sins and sufferings of *Hierusalem.*

Sins, and sufferings, they were not parted in his, must not be in our mourning. We care not for them in conjunction, are over-apt to divide them. Sufferings we quickly feel, and heavily complain of:

of: scarce a word of our sins; we go under them, as if we were insensible. Tears for sufferings overflow our cheeks often; for sins, seldome fill our eyes. When we suffer we can weep showers, but we put off our sins with a few heat-drops, and rarely they get them too.

But this is a squandring away that precious Eye-water intended for better use, and meets with few or no Comforters. *Rachel* wept, and would not be comforted; she wept for her losses. *Mary Magdalen* wept, and found joy; she wept for her lusts. Sorrow was made for sin, is good for nothing else; and whatsoever streams run another way, are stragglers, and have lost their Channel.

Let us then borrow from our sufferings, to bestow upon our sins: this will bring the *Garment of Praise for the Spirit of heaviness*. This is *Aquam fluentem in Cloacam deducere in hortum*, as *St. Augustine* expresseth himself;

Isa. 61. 3.

to turn the water which ran through the Sink, and bring it to the sweeter and more delicious service of the Garden. And certainly we have cause enough, never more; our sins are many, our sufferings not a few: The Sword hath slain its thousands, and the Plague its ten thousands; and the Fire hath devoured our Habitations, a Fire only short of that threatned in *Jeremy*, *To burn, and none can quench*: a fire only second to that in *Deuteronomy*, *which burns to the lowest hell, and sets on fire the foundations of the Mountains*. And for our sins, who can number them? How shall we list those *Anakins* which are all Commanders? Pride, Luxury, Prophaneness, Atheism, Irreligion, Whoredome, Drunkenness, and Oaths of the new fashion; *Propter hoc lugebit terra*, therefore shall the Land mourn. Because of these,

Jer. 21. 12. *none can quench*: a fire only second to that in *Deuteronomy*, *which*

Ch. 32. 22. *burns to the lowest hell, and sets on fire the foundations of the Mountains*. And for our sins, who can number them? How shall we list those *Anakins* which are all Commanders? Pride, Luxury, Prophaneness, Atheism, Irreligion, Whoredome, Drunkenness, and Oaths of the new fashion; *Propter hoc lugebit terra*, therefore shall the Land mourn. Because of these,

Hos. 4 3. *Ne faciat pupilla oculi*; Let tears

Thren. 2. 18. *run down day and night, let not the apple of thine eye cease*. We may well weep for sin, who are all

all sin, when he wept who knew no sin; we heartily for our selves, when he so affectionately for others: *He wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace.*

The words are very passionate, and so somewhat broken, like the language of Mourners. Grievs can hardly speak out: The Book of the *Lamentations* is observed Cor. a Lapid. Arg. in Thren. to have no Title in the Original; that which it now wears, was bestowed on it by the *Seventy two Interpreters*. Sorrow is none of the best Speakers.

Flevimus, & gemitus Lucantia verba repressit.

The affectionate thoughts of our Lord abounded till they crouded one another; so that like a multitude at a small Port, each hindred the others pass; broken words, coming from a broken heart; a Soul sighing it self out in love, and with an earnest compassion

passion crying out, *Oh that thou ;*
or, If thou hadst known, &c.

Nor doth the *Aposiopesis*, or re-
 pression of some words, make so
 wide a breach in the sense, that
 we need fetch in any kind of Fil-
 lers to make it up.

Indeed if we make the [*If*]
 conditional only, then we must
 resolve with the Commentator,
 Maldonat. *Dictio si exigit aliquod verbum*
in Loc. ubi quodammodo quiescat: there
 must be something brought in for
 it to lean and rest upon, and it
 will need a larger Supplement.

If thou knewest, *what?* There
 must be an object for knowledge;
 it will starve if it have nothing
 but second notions to feed upon.

If thou knewest, *what then?* It
 must be to some purpose, or else
 it makes but a sounding brass, and
 a tinkling Cymbal.

To supply these defects, Inter-
 preters have busied themselves
 more then needed; they might
 have spared their *Paralipomenon's*
 with more thanks. Some of them
 are not worth naming: I'll only
 present

present you with two or three of the better sort.

If thou, The people in thee, and the chief of thee; knew me, as this poor company of Disciples doth, and as those lesser Cities which have acknowledged, and received me. So the *Italian Dio-*
dati. Annot. in Locum.

If thou knewest, *Ruinam scilicet, & subversionem quæ tibi imminet*, how near thou art to ruine and destruction, thou wouldest weep who now rejoycest. So our Country-man *Gorran.*

In Loc.

If thou knowest, *sicut & ego cognosco*, says *Gregory* and *Bede*, *Homil. 29 in Evang.*
What I know, and see coming upon thee, thou wouldest weep as I do, and have a more serious sense of thy sad and deplorable condition.

But this Conditionality ingageth it's followers in unnecessary difficulties, and gives the Text not so much a supply, as a surfet. Nor is it so safe *Verba foris accersere*, (says a learned pen upon the
place) For if we may call in words Beza in Annot.

at

at pleasure, we shall soon open a way to heretical depravations.

If we must have condition, that of Saint Cyril, *Augustine* and *Theophylact*, is doubtless best, who rest the *si cognovisses* upon the following *Quæ ad pacem tibi*, and so make but one supply, thus. *If thou knewest the things which belong unto thy peace*, thou wouldest not neglect the opportunity now put into thy hands.

But what need this [*If*] be conditional, when it may be Optative, may better be so? *Præstat ut in optandi forma legamus, quam cum reticentia. Oh that thou had'st known*, or, *Would thou had'st bin so happy as to know the things that belong unto thy peace in this thy day!* And then we have the compleat sense within us, and the sentence will be more emphatical: nor doth this want the countenance of the best Authors; for besides that it is usual in the elegant *Lucian*, the Criticks tell us that the Hebrew [*Si*] is often all one with an [*Utinam.*] And the *Seventy two Interpreters*

Interpreters have so rendered it more then once; of which instances might be given, if it were a time or place for such a purpose.

But I wave that. Be it a *si optantis* then, Oh that thou hadst known! This quickens the Emphasis, and suits well with that vehemency of affection, with which our Lord did here intend to express himself, crying out both for and against the City. *Neque enim tantum miseratur urbis cladem: sed simul ingrato populo extremum scelus exprobrat.* He both pitties them because of their ingruent calamity, and also objects to them their incomparable madness and stupidity. For

Here is *Oculus plangentis*, and *Aculeus pungentis*. A melting and gracious eye bewailing; and a sharp, and quick sting, upbraiding them for that sad condition into which they had sin'd themselves. And we shall see it the better, if we look at it as the Text presents it to us under a threefold charge of *Ignorance, Improvidence, Impudence.*

I. Ignor-

I. *Ignorance*, in *Si cognovisses* : If thou hadst known ; and this heightened by the personal aggravation of *Et Tu*, If thou hadst known, even Thou.

II. *Improvvidence*, in that there was,

1. *An Opportunity*, In *Die*; they had a fair time, there was day for it.

2. *A propriety*, In *die tua*; it was a day to which they were especially intituled, a day of their own. In thy day.

3. *An Hæcceity*, or critical particularity, In *hac die tua*; it was one day among many, and above all ; a day with a *This* pointing at it, an *Hic* with an *Et quidem* too, at least in this thy day.

III. *Imprudence*, in *Quæ ad pacem tibi*: the things which they knew not in their day, were of greatest concern to them, they belonged to their peace. If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace.

We begin with the first charge
against

against them, in the first words, *Si cognovisses, If thou hadst known.*

Sed numquid Israel non cognovit? St. Paul made it a Query, and so may we, *Did not Israel know?* Is it possible? *To them were committed the Oracles of God. They received the Law by the disposition of Angels.* Their Fathers kept a correspondence with God, by Moses, who was admitted to nearer approaches, than any that ever wore flesh, and was not Divinity within. The Tabernacle of God was among them. They had *Statutes and Ordinances to a Non taliter fecit,* He dealt not so with any Nation. So that *Notus in Judæa Deus,* was the triumphant Song of this eminent people, *In Judah is God known, and his Name is great in Israel;* and is it now come to a *Si cognovisses, If thou hadst known?*

But it may be this Ignorance is among the Rabble onely, where better cannot be expected; This people who know not the Law are cursed; possibly the better sort are

Rom. 10.

19.

Rom. 3.2.

Act. 7. 53.

Psal. 147.

19, 20.

Psal. 76.2.

Joh. 7. 49.

are better knowing: the Pharisees took it ill that their knowledge should be suspected, they ask with
 Joh. 9. 40. *scorne, Are we blind also? We*
 Jer. 5. 4, 5. *had best then take the Prophet Jeremie's course: I said, These are poor, they are foolish, they know not the way of the Lord. I will get me unto the great men; and how speeds he there? not a whit better, These have altogether broken the yoke. Out of their own mouths we may condemn these wicked servants; you have them boasting of their folly, Have any of the Rulers or of the Pharisees believed on him?*
 Joh. 7. 48. *The Priests said not where is the Lord? and they that handle the Law knew him not. Samaritana Messia-*
 Jer. 2. 8. *am cognovit ad fontem, quem in*
 Hier. Ep. *ad Rustic. Templo populus Judæorum ignorabat.* There was abundant blockishness lurking under the Gowns of the Temple, desperate *Dunces* among the *Doctors*; and they that affected the name of *Rabbi*, and walked in print with their enlarged *Rhyllacteries*, were but painted posts with some gay inscriptions,
 nothing

nothing in them, as ignorant as any. The stupidity was universal, past *Saint Paul's Quidam*, Some have not the knowledge of God: nearer the *Psalmist's Non est usq; ad unum*, not one that understands, and seeks after God. They are all within *Si cognovisses*; Our Saviour bewailes them for it, upbraides them with it, *If thou hadst known*.

Nor was it a simple nescience, but a sinful ignorance. There are several things (as *Parisiensis* observes) to which a man may return a *Nescio*, and not blush. Ask the Divine if he can cut out a shooe, or shape a Garment; and he may with a whole credit say, *Nescio*. Ask the Artificer if he can preach, it may be some as bold as ignorant will pretend to it, but a prudent sober person will say, *Nescio*; and it is no dishonour to him. It is safe to sit down in an humble and contented ignorance, of what either is not the proper object of our enquiry, or revealed to us, and required of us as our duty to know. Our Lord chides

C such

- such darings, repells them with a
- Act. I. 7. *Non est vestrum, It is not for you to know the times or the seasons, which the Father hath put in his own power. What God locks up, we may not break open. His Counsels are great depths, Diving will bring in danger of drowning. Miranda sunt, non Rimanda: We must admire them onely, when we are not admitted to them. Abscondita Domino Deo nostro, The secret things belong unto the Lord our God: but those things which are revealed belong unto us, that we may do them. Not to do them shall have many stripes, not to know them shall have some: the Si cognovisses hath one lash at him, If thou hadst known.*
- Deut. 29.

And that we may make good this charge, and give in the clearer evidence against this Ignorance, let us (if you please) borrow the usual distinction of Ignorance from the Schools, with whom it is, *Crasa, Supina, & Affectata*; We need no more but them three.

I. In the *Si Cognovisses*, is Ignorantia

rantia Crassa, an Ignorance of
 some thickness, Their eyes were
 not onely made up with *Scales*,
 like *Saul's*; but their whole souls AR. 9. 18.
 were cruſted over. What holy
Agur ſays modeſtly of himſelf, may
 be juſtly ſaid of them: *Surely* they Prov. 30. 2
 were *more brutiſh then any men*, and
had not the underſtanding of men.
 Their rudeneſs ſet them below the
 School of the *Ant*, and thoſe other
 ſagacious creatures, and ranged
 them with the Horſe and Mule,
 which have no underſtanding. Not
 ſo like *Pelagius*, born with one eye;
 as the man in the Goſpel, *who was* Joh. 9. 2.
born blind. Theſe workers of ini- Pſa. 14. 4.
 quity had *no knowledge*. There was
 not onely *Velamen in Moſe*, but
Velamen in Corde, For this people's Mat. 13. 15
heart is waxed groſs. There was
 an *Avauſionia*, *Theophylact's* word, a Theophyl.
 Non-ſence upon them. So untaught in Loc.
 they were, they knew not their
 own language, in ſo much that af-
 ter ſeventy years captivity, when
Ezra read the Law to them, they
 underſtood not what was read,
 untill *Scribes* were appointed to

expound it, which was the original of that office, (which after became a Sect among them) as some learned pens have observed. *The King of Assyria* gave them as good as he took, when he transplanted Men from *Babylon, and Cuthah, and Ava, and Hamath, and Sepharvaim, that knew not the manner of the God of the Land.* Here were the Prophet's *Tenebræ, & Caligo, darkness, and thick darkness.* The Apostle's *ὄψις τοῦ σκότους*, the very blackness of darkness, nothing darker but Hell: A most sad *Si Cognovisses*, If thou hadst known.

2 King. 17.
24, 26.

Joel 2. 2.

Jud. 13.

2. In this *Si Cognovisses*, is *Ignorantia Supina*, which, though some mossy and over-grown Philosophers have confounded with the former, yet those of a modern and quicker eye have distinguished according to the import of the word. A gazing and a gaping ignorance, an oscitancy, they were an heedless people. Wisdom stretched out her hands, and lifted up her voice, and no man heard, no man regarded. *Veternus civitatem occupat,*

pat, (in the Orator's phrase) they were under the seizure of sloth and obtorpency, dwelt *careless*, Judg. 18.7 *after the manner of the Zidonians*, quiet and secure; never regarded *the work of the Lord, nor considered the operation of his hands*. Let his hand be lifted up, and they see it *not*. Isa. 26.11. Let things go as they will with *Sophenes*, and the *Synagogue*, let Aa. 18.17. the judgement-Seat be affronted, they are of *Gallio's* humour, care for none of those things. They think the *Keeper of Israel*, is as sleepy as *Baal*, and say in their hearts (so *Zephany* chargeth them) *The Lord will not do good, neither will he do evil*. Zeph. 1.12. The *Storke* and *Crane*, the *Turtle* and *Swallow* are let fly in their faces by the *Prophet*, Jer. 8.7. for observing their *appointed times*, whilst they know not the day of their *Visitacion*. They were weatherwise, could *discern the face of the sky*: but discern'd not the times, look'd not at those black clouds which hung over them, and threatned a storm of wrath ready to fall upon their

Matt. 3. 7. wretched heads. John Baptist
*warnes them to flee from the wrath
 to come.* Our Saviour moves it to
 them as a difficulty not to be easi-
 ly encountred; *How will you escape
 the damnation of Hell?* But they
 Job 41. 33 (like Job's Leviathan) are *made
 without all fear.* It was in theirs
 as in the days of Noah and Lot,
 Luk 87. 28 *They eat, they drank, and married,
 and bought, and sold, and plant-
 ed, and builded:* neither the Old
 World, nor Sodom; neither fire,
 nor water startles them; whilst
 they are inadvertent, they are
 safe. Such Fools in Israel *whither
 will they cause their shame to go?*
 A strange *Si Cognovisses* indeed;
 it is *Ignorantia Supina*, or *neglectus
 Remedii*, If thou hadst known.
 That's a second.

2 Sam. 13.
 13.

3. In *Si Cognovisses*, is *Ignoran-
 tia Affectata*, a worse Ignorance
 yet. They knew not, and they
 would not know. *Latet eos volen-
 tes*, as it is in Saint Peter, This they
 willingly are ignorant of. It is not
 so much *Privatio Luminis*, as *A-
 versio voluntatis*, in Aquinas his
 words,

words: The Judgement possibly sees, but the Will says nay. What they see, they will not consent to. They forsake their own mercies, and reject the Counsel of God against themselves. In *Jeremie* we find them declaring, *As for the word that thou hast spoken to us in the name of the Lord, we will not hearken unto thee.* This their way is their folly; yet their posterity approve their sayings: they are their fathers sons to a tittle, or rather the Fathers are out-done by these children of disobedience. How often do we meet with their disputes, (such as they are) against the Grace offered? And what they could not do by argument they would do by armes, the common trick of them that have a weak or wicked cause. Let them be followed close, and they have their *ὄρυγμα* to retreat to, such strong holds as will yeild to no summons or assaults of truth. It was usual with them to fence and fortifie against Heaven. When *St. Stephen* preached that quick Ser-

Jer. 44. 16.

Psa. 49. 13.

AR. 6. & 7.

mon which cut down so many Sectaries and *synagogues* before him, lest he should enter them by the force of conviction, they stopped their ears, and ran upon him with one accord.

It is not once onely we hear complaints of their obstinacy; Their Will Nots, and Would Nots, are frequent, and notorious.

Nolumus hunc regnare, (ther's one of them) *Hunc*, a lawful prince, no Usurper; *Regnare*, a gracious reigne, no Tyranny, or arbitrary imposition; No, all lies in *nolumus*, it is their perversness, We will not have this man to reigne over us.

Luk. 19. 14

O Hierusalem, Hierusalem (ther's another of them) how often would I have gathered thy children together, as a Hen doth gather her brood under her wings? *At nolui*, ther's the mischief on't, *You would not. Et hac summa delicti est nolle agnoscere, quem ignorare non possunt*; So St. Cyprian. No ignorance like that which will not know. It is *Ignorantia Affectata*, or *Rejection Remedii*, that's the third.

Luk. 13. 34

I have but two Inferences to make now, and we shall ha' done with this.

This *Si Cognovisses* tells us, there are *Cognoscibilia*, Things that may be known ; and *Cognoscenda*, Things that must be known.

1. *Si Cognovisses*, If thou hadst known ; There are *Cognoscibilia* then, *Things that may be known*. Here is no precluding by a Decree : If so, then had our Saviour's tears bin feigned, and this vote of his a very vanity, a complemental compassion; his wish had not bin hearty, but hypocritical, as too many of that rigid opinion are thought to be. *S. Augustine* hath a hard saying, who can hear it without shrinking?

Quidam ideo non salvantur, non quia ipsi nolunt, sed quia Deus non vult. But he was an *Affrican*, & had too much of the heat of his country in his head oft-times, for which he may well be called *Durus pater*, though otherwise of great parts, piety, and industry : The Church is in debt to his name for the light of his Generation. It is pittie he cannot

cannot be reconciled to St. Paul, who tells *Timothy*, that God our Saviour will have all men to be saved, and to come to the knowledg of the truth. If they may not, away then with *Si Cognovisses*, our Saviour meant *Hierusalem* no good, when he so passionately desired, *If thou hadst known*.

2. *Si Cognovisses*, *If thou hadst known*; There are *Cognoscenda* then, *Things that must be known*, must, upon necessity, indispensable necessity. There is not onely the necessity of a duty in it, We sin if we be Ignorant: but the necessity of a remedy, We die unless we know him whom to know is eternal life. It is Maxime enough that of *Fulgentius*, *Gravius Lex agnita, quam ignorata condemnat*, Knowledge damns deeper then ignorance, but yet ignorance condemns too. *Capernaum* is damn'd with a Strappado, exalted up to Heaven, and then thrown down to Hell, because they heeded not the advantages of the Gospel: but yet *Sodom*, and *Gomorrah* (with whom the

the comparison is made) destitute of such means, shall also suffer the vengeance of eternal fire. *Ut mitius ardeant*, is all the miserable mercy which Ignorance can pretend to; it may alleviate, cannot acquit: and what is that, when nothing of Hell is less then intolerable? To say thou never taughtest in our streets, will be but an insecure plea in that day, when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in ² Thes. 1. flaming fire to take vengeance on ^{7, 8.} them that know not God.

And that for *Si Cognovisses*, If thou hadst known; They were Ignorant.

But that's not all. Here's an *Et Tu* beside, or, a *Vel Tu* (as Beza) Even Thou. A personal, or rather a national aggravation of this Ignorance, If thou hadst known, Even Thou. *Thou* with an Emphasis; Thou that hast most cause, and from whom it might most justly be expected, having bin brought up under the Pædagogy of *Moses*, disciplin'd by the Prophets, and taught

taught of God. *Thou* rather, before, above all others ; for it is a tacit comparison of *Hierusalem* with the other cities of *Judea*, with the whole world : so notable a *Thou* is this, *Even Thou*. And that the Emphasis may appear in greater force and vigour, please to look at this *Thou*, through the following particulars.

I. *Thou*. And that *Thou* was *Urbs*, in the foregoing verse, *He beheld the City, saying, If Thou*. It was no rude, and untutour'd village, no infrequented Town, and so void of commerce with what was more ingenuous and civil ; but a City, a place of Order and Discipline, under the immediate administration of Law and Government, full of *Synagogues* and *Schools*, the chaffering place of opinions, the *Empory* for tongues, Nations, and Languages. *There were set Thrones of Judgment, the Thrones of the house of David.*

Gadara was Swinish, knew not to prize a Saviour, discharged him their coasts. *Micah* was doltish, got

got a house full of Gods, made an *Ephod*, and *Teraphim*, and consecrated a Priest: yet the less to blame, because one of them was a Country-Town, the other a Grange onely on *Mount Ephraim*; few paths of knowledge led to them, they were out of wisdom's walk. But thou, *Even Thou*, A *City*, full of people, great among the Nations, the joy of the whole Earth, and a Type of Heaven. A chief place of Concourse, a Confluence of Priests, and Elders, and Scribes, and Rabbi's, and long Robes, and yet be ignorant? Thy Glory is thy shame, *Thou the City*, that's the First.

2. *Thou*, and that *Thou* was *Urbs electa*, the chosen City. *The Lord hath chosen Zion to himself*, ^{Psal. 132.}
he hath desired it for an habitation: this is my rest for ever, here will I dwell. ^{13, 14.} It was the place he chose out of all the earth to place ^{Deut. 14.}
his Name there. ^{23.} *She was the onely* ^{Cant. 6.9.}
One of her Mother, She was the choice One of her that bare her: the Daughters saw her, and blessed her;
the

the Queens, and the Concubines,
 and they praised her. Others were
 Psal. 60.8: vile, and refuse in his eyes; Moab
 is my Wash-pot, over Edom will I
 Isa. 43. 4 cast out my Shoe. But thou wast
 precious in mine eyes, and honour-
 Deu. 32.9. able. The Lords portion is his peo-
 Am. 3. 2. ple, Israel is the Lot of his Inheri-
 tance. You onely have I known of
 Psa. 10. 4. all the families of the earth. And
 now through the pride of their coun-
 tenance they will not know, nor seek
 Deut. 32.6 after God. Do you thus requite the
 Lord, O foolish people, and unwise?
 Shall he that hath chosen you
 Psal. 81. 11 complain of you, Israel would
 none of me? It is an Ingratitude
 incomparable, a guilt could lie at
 no door but thine, If Thou hadst
 known, Even Thou.

3. Thou, and that thou was
 Urbs Adamata, The beloved Ci-
 ty. What the Jews said when they
 saw his tears for Lazarus, we may
 say, when we hear him weeping o-
 ver this City, Behold how he loved
 it! This was the Excellency of Ja-
 cob whom he loved. The Lord loveth
 the Gates of Zion more then all the
 dwel-

dwelling of Jacob. Jacob more
then all the world, and Zion more
then all Jacob. The time of this
people was a Time of love, says,
Ezekiel : of love and marriage, ^{Ezek. 16. 8}
and all, says, Esai ; Thou shalt be ^{Isa. 62. 4.}
called Hephzibah, and thy Land
Beulah, for the Lord delighteth in
thee, and thy Land shall be married.
They shall be mine, saith the Lord
of Hosts, in the day when I make up ^{Mal. 3. 17.}
my Jewels. They his ? and he not
theirs ? That's not fair. Hear O ^{Isa. 1. 2.}
Heavens, and give Ear O Earth !
Nay, Let the Inhabitants of Hieru- ^{Isa. 5. 3.}
salem, and even of Judah them-
selves judge betwixt God and his
Vineyard. Amor amoris pretium ;
and it is a reasonable price too, to
repay one love with another. The
Spouse thought so, My beloved is ^{Cant. 2. 16}
mine, and I am his. St. John makes
the same account, We love him be- ^{1 Joh. 4. 19}
cause he loved us first. And this
people were of that mind once,
God reminds them of it by the
Prophet ; I remember thee, the ^{Ier. 2. 23.}
kindness of thy youth, the love of
thine espousals, when thou wentest
after

after me in the WilderNESS, in a Land that was not sown. Israel then was holiness unto the Lord; But now false and faithless that thou art, Thou hast forgotten me
 Jer. 2. 32. *days without number, and hast forsaken thy first love. Thou, even*
 Rev. 2. 4. *Thou, It was Urbs adamata, that's the third.*

4. *Thou, and that Thou was Urbs Sancta, The holy City. Hierusalem made Greek, carries holiness in the name. Sanctum Domino, is the Motto and Impress of it, Holiness unto the Lord. It was dedicated to God betimes; there Abraham sacrificed, having commuted his Offering, when it was as yet but Mount Moriah. And after that it was made the Residence and Station of the Arke, where God did exhibit and presentiate himself, where were Ordinances of*
 Zech. 12. 20. *Divine Service, the Tabernacle, the Sanctuary, and the Holiest of all, so the Apostle enumerates them.*
 Heb. 9. 1, 2, 3. *Hither the Tribes go up, the Tribes of the Lord unto the Testimony of Israel, to give thanks unto the name of*
 Psal. 122. 4 *of*

of the Lord; so the Psalmist applauds them. To be short, *Totum mysterium istius nostrum urbis vernalculum est*; what ever rarity sojourned in the rest of the World, was at home in that City. Had it been *Dan*, or *Bethel*, that had not known him, it had been less wonder: the infection of *Jeroboam* might still stick by them, they were his nurseries of *Idolatri* and *Rebellion*; He durst not let them know the worship of the true God, for fear they should honour the King, and return to the house of *David*. Nor had it been so much for *Beersheba*; they were naught by prescript, corrupted to a custom, *The manner of Beersheba liveth* (as it is in *Amos*) *Secundum usum Beershebae*. And *Samaria* may go in the same rank with them, *The Statutes of Omri are kept there*; they were deyoted to the follies of *Ahab* their founder. But *Thou*, the City of God, of which such excellent things are spoken, the City of his holiness, *Cæleste in terris Sacram*, the Repository of all that's mysterious and sacred, Thou to
D carry

carry an Inscription like that Altar
 Að. 17. 23. at *Athens*, To the unknown God,
 Thou to be confuted by the Oxe
 that knows his owner, and be like
 the Beasts that perish, Thou thus to
 unhallow thy name, *Palma vitio-*
Hier. Ep. rum est honesta polluere; This heigh-
ad Eustoch. tens thy sin, and hastens thy ruine,
If Thou hadst known, even Thou: It
 was *Urbs Sancta*, The holy City; be
 that the last.

I shall pass this particular by ap-
 plying only as *Nathan* did his pa-
 2 Sam. 12. rable to *David*, *Thou art the Man.*
 7. This is ours too, We are an Em-
 phatical *Thou*: Thou the *Church*,
 Psa. 72. 12, and people of *England*, delivered
 14. when thou wert poor and hadst no
 helper, Redeemed from deceit and
 Am. 4. 11. violence, A Firebrand pluckt out
 of the burning: torne, and healed;
 Hof. 6. 1, 2. smitten, and bound up: killed, and
 revived, and thou livest in his
 sight. Happy art thou O people, who
 Deut. 33. is like unto thee, saved by the Lord,
 29. the shield of thy strength, and the
 sword of thine excellency; thine ene-
 mies are found liars unto thee, and
 thou treadest upon their high places?

The

The Lord hath saved thee to a miracle by Land, and shewed many wonders for thee in the deep. *The eternal God is thy refuge, and underneath are the everlasting Arms,* ver. 27. *and he shall thrust out the Enemy before thee, and shall say destroy.* Thy mercies are Talleys to Hieru-salem's, more then second to them; O do not overmatch her in sin and sottishness, be not the transcript of her unworthiness; let it never be said of thee, *If thou hadst known, even thou.*

And that for the first part of the charge against this people, their Ignorance hinted in *Si cognovisses*, and aggravated in *Et Tu*, *If thou hadst known, even thou.*

The first part of our Text hath had a large portion of our time, the rest must be put off with less: briefly then of the

2. Their *Improvvidence*, which is manifest

1. Because of their opportunity, it was *In Die*, they had a day for it. Day, and so it must needs be, the Sun was up, *Malachi's Sun* of Mal. 4. 2:

Righteousness was now risen with healing in his wings. Day it was, for all was little better then night before. Tenebræ or Umræ ; natural darkness, or legal shaddows, were till now in every Quarter of the World. And therefore the estate of the World before this day, is described by night and darkness:

Rom. 13.
22.

Mat. 4. 16

*The night is far spent, the day is at hand. The people which sate in darkness saw great light: and to them who sate in the Region and shadow of death, light is sprung up. Illuxerunt quædam Coruscationes Orbi terrarum, saith St. Prosper ; of all that little light which the quickest eyes could hitherto discover, there were some little glimmerings only broke out, and now and then appeared. Abraham saw this day and was glad, but it was *E longinquo*, a farre off, and through the perspective of an extraordinary faith. Balaam when his eyes were opened to see the Vision of the *Almighty*, could discover a Star coming out of *Jacob*. Job saw through those dark times, and the darker chambers*

chambers of the grave, *Et nec dum* St. Hier.
natus erat Dominus Redemptorem
suum vidit a mortuis resurgentem;
 Saw him rising from the dead, be-
 fore he was seen conversing a-
 mong the living. And not onely *Ab. 3. 24.*
Moses, but all the Prophets, from
Samuel, and those that follow af-
 ter, as many as have spoken, have
 likewise foretold of these days, says
 St. Peter in his Sermon at the Tem-
 ple-Gate. *Esai* saw the Gentiles *Isa. 60. 3.*
 coming to this light, and Kings to
 the brightness of this rising. John
 Baptist, who stood betwixt the
 Law and the Gospel, and is there-
 fore by the Fathers called *Fibula*
utriusque legis, brought in some
 more light; yet he was not that light,
 but was sent to bear witness of that *Joh. 1. 8.*
 light. He was onely Day-star to
 the Sun, and it was as yet, but *Si-*
cut mane expansum super montes;
 'tis *Joel's* expression, As the morn-
 ing spread upon the Mountains. It *Joel. 2. 21.*
 was never till the air was inlighten-
 ed with that brisking *Hodie*, issu-
 ing from the mouth of an Angel,
This day is born to you a Saviour,

which is Christ the Lord. It was (that I may borrow several tongues to speak withal at once) *Crepusculum legis*, The Law's Twilight; *Gallicinium Prophetarum*, The Cock-crowing of the Prophets; but now *Ανατολή ἐξ ὀφθ.* through the tender mercies of our God, the Day-spring from on high hath visited us. It was never perfect day till those Beams of light began to gild the World. The Sun till then was under the *Horizon*, now he is come to his *Zenith*, and shines from the heights of Heaven. And now none can be blind, but *Vespertilioes fidei post occasum Solis evigilantes*, (in the words of *Parisiensis*) They are Bats and Owles that withdraw
 Joh. 3.19, and will have no Sun. *This is the condemnation, that light is come into the World, and men loved darkness rather than light.* This was their case, it was *In die*, fair daylight with them, and yet they would not see, they abused their Opportunity, The first piece of their Improvidence.

2. They had a propriety in this day

day too, it was *In die tua*, In thy day.

Dies Hebræorum more dicitur, say the Glosses, The Hebrews call day, that allotment of time in which Overtures for *Heaven* are made to them in the tenders of the Gospel. Which were now so made to this people, as never the like to any. The Sun shined upon others *Radio obliquo*, upon them *Radio directo*. primarily upon them, and directly; but obliquely upon the rest of the World. *He was a light to lighten the Gentiles, but the glory of his people Israel.* Luk. 2. 32. They were within the *Tropick* where the Sun had all his motion, his Influence most warm, and powerful there. How hardly he was forced into his *Apogæum*, or recess from them, let his patience and long suffering bear him witness; Sun stand thou still! and the Sun stood still in the midst of Heaven, and hastened not to go down for a whole day, as long as it was *Dies tua* with them, *Thy Day*.

There are two Days which God

D 4 allows

allows the World.

1. *Dies hominis*, (if I may make so bold with the *Apostles* expression) The Day of Man, or Mans Day, as he calls it; a Day of nature, a time of life and pilgrimage, a space of Sojourning on this side the Grave, before he launch out into that unfathomable Ocean of eternity, when Days and Time shall be no more.

2. *Dies Tibi hominis*, A Day the Gospel mentions often, *The Day of the Son of Man*; the Day of Grace, wherein God waits to be gracious; the Day of Treaty with Souls; the Day of Expectance, and Visitation. All men have the former, a day of life,
 Eccl. 12. *Till the silver cord be loosed, and*
 6, 7. *the golden bowl be broken, and the dust return to the earth as it was.*
 The latter fell especially to the lot of this wretched people, the most unworthy of all; they carried it from all by a singular Prerogative.
 Luk 10. 24. *Many prophets and kings have desired to see those things which they saw, and did not see them;*

them; and to hear those things which they heard, and could not hear them; for *Nondum venerat hora*, their hour was not yet come, it was not their *Day*.

This Day. Thine so much, so wholly thine, that not a moment of it belonged to any other, but such as by an extraordinary strength of Faith could croud in for a share of it; such as the *Magi* of the East, the *Syrophœnician* Woman, and the *Captain* of the *Italian* Band. His *Ανοσίῳ*, that glorious work of Redemption was in common, appertained to all; His *Διακονία*, the gracious Ministration of his Apostleship, was confined, and peculiar to the Jews, to them only; *He was not sent but to the lost Sheep of the house of Israel*. And his Apostle had it in Commission, not to go *In viam Gentium*, yet into any City of the *Samaritans*, who had some of the Jews in them still; such proprietors were the Jews in the rich treasures of the Gospel. *St. Augustine* observes, that the Title of *The God of Abra-*

Abraham, Isaac and Jacob, goes with such a grace in Scripture, Tanquam trium hominum esset Deus, as if he was the God of these three men onely, and all the World were shut out but they and their seed. And in a manner so they were, till by their Apostacie, they made way for others, and opened that door in Isaiah, to let
Chn. 60. 6, 7. in The Dromedaries of Midian, and Ephah, and those of Sheba to come; the flocks of Kedar, and the rams of Nebaioth. Then, indeed the comings in were great and numerous; Then; Who are these that flie as a cloud, and as the doves to their windows? Siccato Judea vel-
Hieron. Ep. ad Paulinum. lere, Universus Orbis cœlesti rore perfusus est: When the Jews refused, then the Gentiles were
Joh. 4. 22. called in, not till then. Salvation is of the Jews, says he that brought it. And two of his Apostles at once declare thus to the
Act. 13. 26. people at Antioch, It was necessary that the Word of God should first have been spoken to you: but seeing you put it from you, and judge your
selvos

selves unworthy of everlasting life, Lo, we turn to the Gentiles. The Jews had the first refusal, the Day was chiefly theirs. *Thy Day*, that's the Propriety.

3. And which makes their improvidence the greater, there was an *Heceity*, or a *critical Particularity* in it too; it was, *In hac die tua*, in this thy Day.

In this; not that, or th' other; not every, not any day, which lust will allow, or pleasure appoint, or profit dispense with, or leisure admit of; but this, this before all, this or none, *In this thy Day*.

Hierusalem had other days, some black enough: *The Children of Edom* in the day of *Hierusalem*, *Psalm 137.* *cry'd, Rase it, rase it even to the foundations thereof*; and it may be they were better in those worse days. But this was a bright and glorious Day, *A Day of Visitation* (as it is called *v. 44.*) A Day in which Christ came to visit in great humility, (as it is in our Advent-Collect.) And a Day of visits from Heaven,

Heaven makes a *This* indeed, it may well be called *This* ; *In This thy Day*.

Let us compare it above other days, and see what a *This* it is above them all.

The Antediluvian Fathers had
 1 Pet. 3. 20. a Day. *The long suffering of God waited in the days of Noah* ; but behold a greater then *Noah* is here ! they were not like *This Day*.

Wisdom had a loud voice in the days of *Solomon* ; She startled the distant corners of the Earth, and awakened the drowsie World : The
 Matt. 12. 42. *Queen of the South* came from the uttermost parts to hear him : But behold, a greater then *Salomon* is here ! they were not like *This Day*.

Niniveh had forty days, and repented at the preaching of *Jonah* ;
 V. 41. but behold, a greater then *Jonas* is here ! they were not like *This Day*.

God spake at sundry times, and in diverse manners in time past unto the Fathers by the Prophets ; but hath in these last days spoken by

by his Son, a Prophet, more then
a Prophet; there were none of
them like *This Day*.

Moses was *Impeditoris lingua*,
of a slow speech, (Stammered, as *Exod. 4.*
some render it) he says so of him-^{10.}
self. *Esai* cries out of *Labia im-* *Isa. 6. 5.*
munda, I am a man of unclean lips.
Jeremy complains, with a *Nescio lo-* *Jer. 1. 6.*
qui; Ah, Lord God, behold, I cannot
speak, for I am a Childe. Thus
were the former times served: but
now the Master himself serves,
the Word himself speaks, *Et ipse* *Bern.*
quem loquuntur, ipse loquitur,
(that you may have it in the
Fathers language :) He speaks,
they all spake of. The consol-
ation of *Israel*, the desire of all
Nations was come; and *Speſant*,
in the stead of *Expeſabant*; they
may now see him, whom so many
Ages had sought after; *Et Phosphore*
redde diem, is now out of date;
for the Sun hath brought away the
Day, that Day like unto which
there was none before it, nor af-
ter it shall be any till day and
night come to an end; it was *This*
thy Day And,

And, for a close of this, it was *This* with an *Et quidem* too, At Least, in This thy Day. There's much in this At Least, very much; take a little of it.

At Least, whilst the Ports and Passages of Mercie are open, the healing wings expanded to gather thee, and the everlasting Arms extended to embrace thee; before he bend his Bow like an Enemy, and stand with his right hand like an Adversary, and slay all that are pleasant to the Tabernacle of the Daughter of *Zion*.

At Least, whilst patience waits, and long-suffering expects, and importunity sollicitates; Love standing till his Head be wet with the Dew, and his Locks with the drops of the Night.

At Least, whilst you may go about *Zion*, and tell the *Towers thereof*, and mark well her *Bullwarks*, and consider her *Palaces*: before the Heathen come into Gods Inheritance, and defile the holy Temple, and bring in the Abomination which maketh desolate.

At

At Least, whilst the Candle of God shines upon thy head, and the Almighty is yet with thee, whilst thou wasthest thy steps in Butter, and the Rock pours thee out Rivers of Oyl; before the measure of iniquity, and the Vials of wrath be filled up, and inquisition be made for blood, the blood of all the Prophets, and it be required of this Generation.

At Least, whilst thou sittest under the smiles of Heaven, Mercy is near, and blessings hover over thee; before they be gone, and leave no place of repentance, though thou seek them carefully with tears.

At Least, whilst the last, and most inviting offers are made; before loving kindness be shut up in displeasure, never to open more.

At Least, whilst he strengtheneth the Bars of thy Gates, and blesteth thy Children within thee, and thou hast a capacity of thy wellfare by thee; before thy Walls be rased, and those goodly stones of
the

the Temple made a ruinous heap, thy Country desolate, thy City burnt with fire, the Daughter of Zion be left as a Cottage in a Vineyard, as a lodge in a Garden of Cucumers; and thou be as *Sodom*, and be made like unto *Gomorrah*, because thou knowest not the Day of thy Visitation, thy Day, this thy Day, *At least in this thy Day.*

You have heard their *Improvidence*, the second charge against them, which our Saviour bewails them for, upbraids them with; they knew not, though they had a Day for it, a proper and peculiar Day; If thou hadst known, even thou, *At least in this thy Day.*

The third onely remains, their *Imprudence*, in that the things they knew not, were no trifles, or impertinences; no curious Vanities, nor empty Speculations; but matters of moment and weight, of nearest and greatest interest; they had all at Stake upon it; they were *Quæ ad pacem tibi*, The things

things which belong unto thy Peace.

Peace, it is the Nerve and Sinews of Cities and Kingdoms; it holds the world in being; it is the chiming of the Universe, Heaven and Earth in harmonie: It is the Breviate of Blessings, the World in a World. *Quæ ad pacem*, is, all this people, any people could or can have. *Ea in quibus posita est tota tua felicitas*, that in which thy present and eternal welfare doth consist.

Beza An-
not. in Lo-
cum.

The *Hebrews* were wont to call all which they thought good, by the name of Peace. The *Priest's* Blessing in the old Testament was, *The Lord lift up his Countenance upon thee, and grant thee peace*: And the *Apostle's* Blessing in the New was, *Grace and Peace, Truth and Peace, Mercy and Peace; Peace of the Quorum* still among all good things, as if all were good for nothing without Peace.

E

Christ

Christ gave it when born, 'twas
Xenium, his New - years - gift,
 Luk. 2. 14. *Peace on Earth*; left it when dying,
 'twas *Δῶρον ἐξ ἡμετέρας*, his Legacie, (so
 Joh. 14. 27. St. Basil) *My peace I give unto*
you.

It was the purpose of his Mis-
 Eph. 2. 15. sion, *Ut duos condat in uno*, *faci-*
ens pacem, to make of twain one
 new man, so making Peace: It
 was the purchase of his Passion,
 Joh. 20. 19. *Pax vobis*, and then he shew'd them
 20. *his hands and his feet.*

When I have said Peace, I have
 said all; so these people not
 knowing *Quæ ad pacem*, did in
 truth know nothing at all.

Strange! *Hierusalem* the Vili-
 on of Peace, as St. *Hierom* inter-
 pret's it, should not see Peace.
 Their Neighbours of *Tyre* and *Si-*
 don were wiser, who implored a
 Peace from *Herod* upon a less con-
 cern. But they spent themselves
 In egenis elementis, busied their
 enquiries after weak and beggarly Ele-
 Ele-

Elements ; and never regarded Wisdom, whose Merchandize is better then fine Gold.

Tertullus his Tongue was well hung ; *Gamaliel*, the glory of the Bar ; *Nicodemus*, a Master in *Israel*, expert in all Customs and Questions among the Jews : these could make Ceremonies speak, sum up the very Letters of all the Sections of the Law ; tell you what odds betwixt them, and the days and hours of the year ; compare words and syllables, with the joints and bones of their bodies, and make out the comparison too : but come to speak of the *Messias*, the Saviour of the World, how and when born ; the myserie of Regeneration, and how a man may be born again ; they finde no such Case in their Law-books, you have given a baffle to all their Learning. Their knowledge went much at the rate of their Tithing, *Mint*, Mat. 23. *Anise & Cummin*, with neglect of ^{23.} the Weightier matters of the Law, Judgement, Mercy and Faith. They

did *Herere in Cortice*, and Shells speak emptiness. They were men of the Letter onely, and so in truth but illiterate. No people pretended more to knowledge; but for *Quæ ad pacem*, there's a *Si Cognovisses* twitcheth them; *If thou hadst known the things which belong unto thy peace.*

And now, if you please, let's see if this *Si Cognovisses* do not come a little nearer us. There's a great deal of knowledge in the World, of which little looks at *Quæ ad pacem*, the things which belong to Peace.

The *Gnosticks*, I wove as unworthy; they pretended to know, rather then knew; their name was no great credit to them, though derived from knowledge: *Viam pacis non cognoverunt*, the world had better never have known them.

The *Jesuits* rant it high, *Penes nos*

nos est Imperium Literarum; they know much, we will grant it: but all Christendom knows, and beyond *Ganges* and *Indus* it is known (if the late *China*-stories do not wrong them) *Quæ ad pacem* is least in their designs, they will not know the things that belong to Peace.

To come nearer home yet. We live in a Sagacious Age; men begin to scoure off the rust of antiquated Authors, and burnish themselves with new and happy acquirings. Never Age made an higher improvement of Natural Knowledge; may the Divine keep pace with it, that *Si Cognovisses quæ ad pacem* may never reproach such excellent Indagatots. *If thou hadst known the things which belong to thy Peace.*

The *Divine* takes the Chair, ties and unties knots, raiseth scruples, resolves them; Champions it for his Church, disarms his Adversarie, fills the Schools with his

Trophies, and atchieves the name of irrefragable ; but at last, it may be, is baffled with a *Si Cognovisses quæ ad pacem*, If thou hadst known the things which belong to thy peace.

Baron.
Hales, &c.

The Lawyer is thought somebodie in his Country ; and how usefully knowing some may be in that eminent Profession, we need not seek out of this Assembly for evidence : The better World payes a just honour to the merits of some here present ; may their share be as great in the best knowledge, that they may never hear a *Si Cognovisses quæ ad pacem*, to implead them at the great Tribunal, If thou hadst known the things which belong unto thy Peace.

The Physitian hath found a new stream through the old Lake of blood ; rifled the bosome, and raved into the bowels of Causes ; gone deep to lay the Foundation of his Mineral Kingdom, pretending

ing to make some pretty little Im-
mortalities here below: but he
dies like the Fool, and the brutish Psa. 49. 10.
person, and sadly reflects upon
himself with a *Si Cognovisses quæ*
ad pacem; If thou hadst known
the things which belong unto thy
Peace.

The *Vertuoso*, disdaining the
shoulder of the tallest Philosopher
to help him up, looks over all
Antiquity by new Modes and
Methods of his own; findes out
the Original of Forms; sees those
Effluviæ of kindness, that pass
betwixt attractive bodies and
their Objects; discovers how the
Species of things are laid up in the
Memorie, and each comes up, and
presents it self at the call of the
Understanding, whilst the rest lye
still; reads Lectures of Magnitude
upon the most Minute Bodies;
looks wishly into the Air, and
findes it all stones, and those ani-
mated too; takes the Heavens
with his *Telescope*; holds intelli-
gence with the Stars; knows all

their Gifts and Journeys : no Travailer is better versed in the ways of this lower World; and yet happily at last is convinced that *Si Cognovisses quæ ad pacem* is infinitely desirable before them all. If thou hadst known the things that belong unto thy Peace.

All these are Dross and Dung, nothing, or worse then nothing to *Quæ ad pacem*, to the excellencie of the knowledge of Jesus Christ; so St. Paul, who was Scholar enough, charged by Festus for over-much, by none for over-little learning.

When they of Ephesus began to know *Quæ ad pacem*, and the Name of Jesus; the Prince of Peace was magnified; the Conjuring-Books, and Papers of curiosity were burned, not now fit to remain as waste Paper, though formerly of great value, more worth then many of our whole Libraries.

There

There is still some inconvenience haunts and attends all knowledge, but this of *Quæ ad pacem*. *Scientia inflat*, other knowledge puffs up, but this edifies: *Scientia destruitur*, other knowledge shall vanish away, but this is above the power of the grave, keeps us company into the other world. All other is but *Salus Cicada*, like the short skips of a pitiful Grasshopper; this is *Volatus Aquila*, the soarings of an Eagle in the face of Heaven. When we have gotten as much knowledge as our heads can hold, we shall finde *Quæ ad pacem* is all in all, to know the things that can make us happy; *that belong unto our Peace.*

And now, the Apostle, if you please, shall lead us to a close of all. *Let us follow after the things which* Rom. 14. *make for peace, and things where-¹⁹ by one may edifie another.* *Quæ pacis sunt*, the very appurtenances of peace are precious, and worthy our pursuit.

My Lords the Judges, and you the Magistrates, remember, I beseech you, that you carry *Quæ* *pacem* in your Commissions and Title; and let the troublers of *Isra* know that you carry not the sword in vain.

Let the Clergy remember that it is a promise at least, made at the Ordering of Priests, to set forward peace and love among Christians; that we may have more of that dismal wild-fire thrown abroad from the Pulpit which probably kindled, but more certainly increased our late flames. *Quam speciosæ pedes Evangelizantium pacem?* How beautiful are the feet of them that preach the Gospel of peace?

Let the Gentlemen of the long Robe hug no quarrels under it, but Love *Quæ ad pacem* better than commonly they do. It is below you, with *Demetrius* and his Followers, not to bate an Hair of your *Diana*, because by this craft you have

have your wealth. Assure your
selves, *Quæ ad pacem* will get you
a better name; build you a surer
house; make you a happier *Exit*:
Mark the just man, and consider the Ps. 37. 37.
upright; for the end of that man is
peace.

And as to the *Commonalty*, me
thinks *Quæ ad pacem* should do
well with them, after such noise of
the Warriour, and Garments rolled
in blood. And though it may just-
ly be suspected, there are some
still, whose words are softer
then butter, but War is in their
hearts; yet it is to be hoped
God will ere long scatter those
people that delight in War, and
give his people the blessing of
Peace.

That we may see *Augustus* his *Janum*
peace, the Temple of *Janus* shut, *Quirinus*
peace of Nations. *Orbem pacatum,* clausit.
a constant petition in the Com- Hor. li.
mon-prayers of Tertullian's days, Od. 15.
quiet World.

Hierusalem's

Hierusalem's Peace, the Peace of
Psal. 122. 6. the Church. *Let them prosper that
love it.*

Hamor's Peace, the Peace of the
Gen. 34. 21. Common-wealth : *These men are
peaceable with us, let them dwell in
the land, and trade therein : Peace
of Commerce.*

St. Paul's Peace, Peace and
joy, the ceasing of the storm, and
the breaking out of the Sun : Peace
of Conscience.

Jacob's Peace, Peace with God,
a Ladder from Earth to Hea-
ven : Peace of Correspondence.

Hezekiah's Peace, Peace and
Truth in our days, Peace all our
lives.

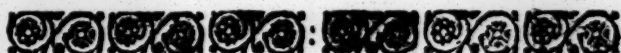
Simeon's Peace, Peace at our
death, *Pacem in Novissimis*, Lord
now lettest thou thy Servants de-
part in Peace.

And so at last come to the
Disciples

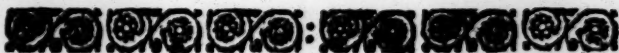
Disciples Peace, a little before
the Text ; *Pacem in Cælo*, Peace
in Heaven, and Glory in the
Highest.

To which Peace he brings us,
who hath bought it for us with
his Precious Blood, and is our
Peace-maker ; the Mighty God,
the everlasting Father, the Prince
of Peace : Unto him be Glory in
the Church throughout all Ages,
World without end. *Amen.*

H A L L E L U J A H.



F I N I S.







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